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WEEKLY REVIEW.

—We regret much to hear of the death of the Rev. Mr. Fenn, Secretary of the C. M. S., in Madras. It is but a week or two since we received a letter from him. He was only ill for a day or two. A notice of his last hours will be found further on. He was a very valuable as well as a very catholic missionary and his loss will be very much felt in Madras.

—The Harbour services under the auspices of the Young Men's Christian Association have been resumed. They are held as before every Sunday at 11 A. M. and every Thursday at 7 P M.

—The *Indian Chr. Intelligencer* for September, has articles on the Urdu Common Prayer Book, the Effect of Christianity upon the English, the Spirit's Hope, Asoka, Dr. Duff, and Indian Zenanas. With reference to the second article in the above list, we do not attach so much importance to the mission work of Austin as some do, being persuaded that the Gospel in a more simple form had been making its way among the Britons for centuries when Pope Gregory sent a missionary band to the Saxons of England. The Saxons were then the dominant race, and they would have scorned to exchange their religion for that of the people whom they had subdued. But when a superior article, as they would esteem the high church views of the missionaries sent by the bishop of Rome, was offered them, they were not unwilling to accept it. As regards the masses we think the battle of Christianity had been previously fought and won. Pope Gregory is entitled to our respect on account of his writings, especially as compared with those of his successors, and for his opposition to the claim to papal headship of the church. But ritualism was almost full-blown in his time, and it was he that brought the canon of the mass to its completed state in which essentially it has continued ever since in the Church of Rome. So that the Gospel carried by Austin to England was the Gospel of the mass, and what is called the establishment of Christianity in Britain was really the establishment of the priesthood. We may find a humble parallel to this in what has taken place in the Sandwich Islands in our own times. Fifty years ago the Gospel was introduced into those islands by missionaries from America and in the course of a single generation Christianity of an evangelical type became completely ascendent. More recently high church missionaries from England have gone there, and have persuaded the royal family that the high church type was far more suitable for persons in authority. They have had comparatively little influence with the main body of the people.

—*Semper eadem* is the boast of Rome. The Church of Rome may change her articles of faith, but not her principles or her spirit. She is to-day as she has constantly been, the bitterest enemy of religious liberty. Witness the following paragrah from a home paper:

"The Spanish clergy having shown great alarm at the progress of Protestant propagandism, and especially on account of the results of Bible colportage, the Cardinal Archbishop of Toledo and the Archbishop of Saragossa have applied to the Pope, and obtained from him a brief, which must be read from the pulpit in all the Spanish churches, and which forbids every Spaniard, under pain of excommunication, to give either food or shelter to any Protestant missionaty. An excommunication still more severe is pronounced against any person who shall possess, whether for sale or his own private use, any Protestant books whatsoever. Beyond this, Leo XIII. has addressed an autograph letter to King Alphonso, begging him, in the name of the great Catholic country over which he reigns, to use every effort of the civil power to banish Protestant missionaries, and to confiscate their churches, schools, &c."

Roman Catholics are allowed to enter the most Protestant countries, preach, establish schools and do what they like to disseminate their views and this not because of any doubt on the part of the people as to the unscripturalness of their doctrines, but simply because of the recognition of the natural right of men to declare their convictions and to hear what others have to say. It is but a few years since the unutterable horrors of the Auto-da-fe were brought to the notice of all Europe, by the sudden unearthing of the very locality in Madrid were these dreadful scenes took place; and now a papal brief is read in every Romish church in Spain forbidding every Spaniard under pain of excommunication, from giving either food or shelter to any Protestant missionary. Leo XIII comes out in his true colours and lets us understand how worthy a successor he is of the Popes who in other days waged war with fire and sword against the men and women who hearkened to God rather than to man.

—The great Chinese Encyclopædia in 5020 volumes, of which a copy has lately been placed in the British Museum, was prepared in the beginning of the 17th century, and an edition of 100 copies was printed, under the direction of the Jesuit missionaries then in China. It is a digest of the entire mass of Chinese literature extant at the date of publication, including treatises written from the 12th to the 17th centuries. If a man were to read one volume a week, it would take him about a hundred years to get through the work.

—Dr. Murdoch wishes us to say that the proposal to have a missionary Conference at Bangalore next year did not originate with him. He was asked to write the first circular simply on account of having taken part in the Allahabad Conference.

—The *Christian* publishes a letter from Lieut. Seton Churchill, H. M.'s 44th, on the subject of War. We make room for the following extract:

"An army is the organized development of an instinct implanted in all animal life, that of self-preservation or self-defence. There are many instances in which animals unite together to resist aggression; but man being a more civilized, reasoning creature, developes more fully this natural instinct. To give an instance of how natural it is for man to unite with man, one example will suffice. A man is going from one town to another on foot. He is told of a couple of highwaymen who intend to waylay him. He hears of another man also going on that journey: they unite for mutual protection. But to extend the scale. A family want to pass through a certain desert. Alone they are exposed to the danger of an attack by marauders. They unite with 100 other families and thus form a caravan, the able-bodied of the men of which are through the strength of union thus enabled to resist attack. That caravan is an embryo nation, and the able-bodied men an embryo army. The fact of the caravan being on the move does not affect the question. If right for 100 families to unite to resist attack, it cannot be wrong if the 100 is multiplied by 10, 1000, or 10,000. What is a nation but a large collection of families united together for trade, mutual protection, &c.? The uniforms to distinguish friends from foes, the arms of precision, the discipline, the drill, are but a development of the system. If it is right to unite for defence at all, surely it cannot be wrong to prepare beforehand to ensure success."

We fully admit the force of this argument. That war is under no circumstances allowable, in the present condition of the world, is a position that we could never see our way to take up. But we believe that very few of the wars that are waged, are justifiable. The passion for military glory, as it is called, has had to do with the majority of wars, and any one that will analyze this, will see it to be a detestable thing.

—The reply of the Ameer of Cabool is said to be unconciliatory and unsatisfactory. This is all we are permitted to know about it. The word "unsatisfactory" has reference to the state of mind of those who have received it, and the only word that gives any description of the document, is the word unconciliatory. We have often seen native letters that would to an unsophisticated person appear unconciliatory, while to persons better informed, they would simply seem to betray a mistaken idea of independence. It struck us at once as a mistake, not to allow the letter of the Ameer to be published, as the people of India are deeply interested in the matter; and we see that a contemporary takes the same view of it.

With reference to Inquirer's letter (see our Correspondence columns) we make the following remarks.

Christ was "holy, harmless, undefiled and separate from sinners." The truths that he inculcated were unpalatable to men and especially to the religious leaders of the Jews; they saw that if his doctrines obtained currency, their reputation and influence would be at an end. The mighty works wrought by him from day to day, awed them; they feared to lay hands upon him. But there came a time when he forebore to exercise this power; this was their opportunity and they embraced it. The divine plan is expressed in these words: "God SPARED NOT his own Son; but delivered him up for us all." It wss not necessary that God should incite men to lay hold upon Christ. He knew perfectly what was in man, and all that he did was, to suffer men to give a revelation of their opposition to goodness and truth, suffer them to sieze Christ and execute all their malice. Nor was it necessary or possible for God to instigate Judas to betray him; the development of covetousness in him was in accordance with the law of similar development in covetous men of the present day. But God knew perfectly what reception his Son would meet with in this world, and also knew how to overrule the wicked action of men in crucifying his Son so as to make it a means of ransoming sinners. Jesus said to Pilate, Thou could'st do nothing against me except it were given thee from above, *i. e.* unless it were permitted of God. He had previously said to one of his disciples, "Thinkest thou I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" And from the very beginning of his ministry he had declared that he was to be delivered into the hands of his enemies to suffer and die and rise again. At the cross of Christ we see the malignity of man and the goodness of God. Christ loved us and gave himself for us, the just for the unjust, that he might bring us to God. In order to understand the need of such an atonement, it is necessary to have some acquaintance with the law of God; men

are mostly ignorant of what God demands of them and are consequently ignorant of the completeness of their moral bankruptcy and need of a divine Saviour. The difficulty with many is that they try to understand the Gospel without first seeking to understand that which the Gospel assumes, viz. the ruin of man.

God frequently overrules the wicked actions of men, so as to bring about certain important results. It was very wicked in the brethren of Joseph to sell him into captivity and then make his old father believe that he was dead. But God overruled it and Joseph in the land of his exile rose to a position in which he was the means of saving the lives of thousands, and of his brethren among the rest. God had a plan in this and his purpose was revealed before the brothers of Joseph had conceived *their* purpose; but God has nothing to do with the origination of their wickedness; He simply refrained from interposing any obstacle. Joseph, first rejected by his brethren and then saving their lives, was a type of Christ, who, on the day of Pentecost, saved multitudes of those who had joined in the cry Crucify him!

Our readers will peruse with melancholy interest the following extracts from a letter by Rev. R. Stephenson, Wesleyan Mission, Madras, to Rev. Mr. Goldsmith, Ch. Miss. Soc. relative to the last hours of the Rev. David Fenn:

You will remember that on Monday evening, the 14th, at a meeting of the Madras Missionary Conference held at the Doveton College, a note was read from Mr. Fenn stating that he was prevented being present by somewhat sudden indisposition, but reminding the members of a Committee of arrangements for the Conference of South Indian Missionaries intended to be held in Bangalore in June next, that they were to meet the next morning at his house at 11 o'clock and urging all to attend. On my going to this Committee yesterday morning a note in pencil was put into my hands from Mr. Fenn, saying that his sufferings continued, and asking me to see him in his bedroom. I found him dressed, but stretched upon the couch and in great pain. He told me Dr. Harris had been with him a short time before, and had promised to come again in about two hours. He was exceedingly sorry and disappointed that he could not be present at the beginning of the meeting, but he wished me to give his love to the brethren, and to say he hoped he might be able to see them during the day; and that he had given orders that a cold collation should be provided for them. Shortly before two o'clock I saw him again, and was startled at the change that had taken place. He seemed exceedingly feeble, and had a look of intense pain; but he was perfectly calm. He was much pleased on being told of several senior Missionaries from a distance who had come to the meeting, and still expressed a hope that before they separated he might be able to come among them. At his wish I now wrote to inform you of his serious illness.

Dr. Harris came in at two, and found our beloved brother so much worse, that he thought it needful to seek further medical aid. Dr. Brockman was called in, and afterwards Dr. Colvin Smith. It was now thought that an operation of a very serious nature might possibly save life, but, while preparations for this were being made, it became evident that the sufferer's strength was already too much exhausted. The doctors continued at the bedside of their patient to the end, and every thing was done for his relief that human skill and kindness could accomplish.

About five, you and Mr. Sell came to the Mission House, and we went in together to see Mr. Fenn. I said to him, "You know I suppose, Mr. Fenn, that the doctors think your case exceedingly grave." "Yes," he replied. I added, "If you be taken away, though we shall grieve much at our loss, we shall rejoice greatly with you, for we shall know you have entered into perfect bliss." "Thank you," he said and his face was lighted with an almost heavenly smile, as he quoted the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." On your referring to some hymn, (I cannot remember the words) as a favorite of his, he repeated a verse of it with evident emotion. I asked "Is there any thing you would now wish to do or say?" He instantly caught my meaning and replied with perfect composure, "I wish to add a Codicil to my Will, and to appoint Mr. Sell executor of my property in India. You will find the Will in the money box in a drawer in my study." It was brought him, the Codicil signed, and Mr. Fenn made no further reference to any secular concern. When you asked "Shall I read you a portion of God's word," he replied, "Read Rev. vii. from verse 9," and he listened with close attention as you read of the multitude who have washed their robes and made them white in the blood of the Lamb. You asked, "Shall I read the last Chapter of the Revelation." "No," he said, "I fear it would be too long." He was evidently in much pain.

Soon after six he was lifted from the couch, on which he had been lying, to the bed. The medical men had now given up all hope, and it was evident the end was near. Major S. Clarke, the Rev. William Stevenson, and Mr. Pringle were standing with us near our dying friend. He spoke two or three times for some moments consecutively, but I was not near the bed and could not catch all he said. He seemed engaged partly in exhortation and partly in prayer. Once I heard the words, "My dear friends, I trust you are all ready." Presently in a voice singularly clear, he asked, "What time is it?" and, on being told, went on to say, "About two years ago at this time my dear mother yielded up her spirit to the Lord." Again his voice became indistinct, but presently I heard him say, a peaceful and even joyous look irradiating his face, "God be merciful to me His servant and bless me." These were the last words I could distinguish. Two minutes after this prayer had escaped his lips, the spirit of our brother had joined the blessed company of the Saints made perfect.

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TRADITION AND PROPHECY.

In our recent remarks on Traditions we pointed out that Protestants are not unwilling to receive any thing that can make good its title to the name of evidence, even if it be in the form of tradition, while absolutely denying that traditionary evidence can be put on a level with the word of God. In Mr. Grattan Guinness's volume on the subject of prophecy, recently noticed by us, there is mention made of an early tradition of the church which is entitled to our attention. Strangely enough, it has reference to that very chapter of Paul's 2nd epistle to the Thessalonians from which the Romanists take the text which they are so fond of using against Protestants, about 'holding the traditions.' In this chapter Paul speaks about the apostasy that was to occur in the Church, and revelation of the man of sin, the son of perdition, exalting himself above all that is called God, putting his own word above the word of God, etc. "Remember ye not" says the Apostle, "that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. He who now hindereth will hinder, till he be taken out of the way." Mr. Guinness says:

"The very earliest traditions tell us, that the hindrance here alluded to was the *Roman Empire* as then existing, and that Paul having previously by word of mouth made known that fact to the church, avoided, from prudential reasons, more explicit reference to it in this written communication.——Tradition is often an unsafe guide; but in this case it seems peculiarly entitled to respect. The point was both an *important* and a *simple* one; those who received the information from the apostle, were not likely to forget it, and could scarcely err in repeating it; and from no other source than tradition could the church of later ages learn a fact communicated by word of mouth only, and purposely omitted from the inspired letter of the apostle. From Irenæus, the disciple of Polycarp, the contemporary of St. John, we first hear that the hindrance alluded to in II. Thessalonians, was the Roman Empire; and from him downwards, the fathers are unanimous in this assertion. Paul says to the early church 'ye know;' the early church (though not the identical generation) tell us what they knew, and who are we, that we should say they were mistaken? How can we be in a position to correct their error? Besides, there is the strongest presumption that they were right, for how should Irenæus and the fathers invent such an improbable notion? They were far more likely to imagine the Roman Emperor to be the Antichrist, than imagine him to be the great obstacle to Antichrist's development.

"The point is important because his connection with the Roman Empire, is one of the links in the chain of evidence which proves that the man of sin and son of perdition here foretold is identical with the power described in the three prophecies we have just described. He was to reign at Rome, else why would the then regnant power be a hindrance to his development? He was to succeed soon after the fall of the Roman Emperors, 'then shall that wicked be revealed'; he was to emanate from Satan, 'whose coming is after the working of Satan'; he was to wield an ecclesiastical power, though succeeding purely secular rulers, 'the temple of God' or Christian Church, being the special scene of his ostentation and pride; he was to be an opposer of Christ and his laws; and he was to be consumed like the "little horn" by the brightness of Christ's coming. In all these respects, the power here foretold by Paul, exactly resembles that predicted by Daniel and John."

The man of sin is not an individual but a succession of rulers, just as the word 'beast' in Daniel and the Apocalypse signifies a succession of rulers. If we understand by it an individual, then the withholding one must be an individual, and thus between Paul and the coming of Christ there would be but two generations. The withholding one is the Roman Emperor; this obstacle began to be taken out of the way when Constantine chose Byzantium for the seat of his power, and was consummated when the enfeebled Emperor of the West with the Senate and Consulate fell before the Barbarians. As Mr. Guinness remarks:

"*The fulfilment is the great proof.* Such a power as is here predicted, *has existed*, has done the things this power was to do, has borne the character and undergone the experiences here described; it rose at the crisis here indicated, lasted the period here assigned, answered in every point with the most marvellous exactitude to these prophetic prefigurations, and was recognized by those who suffered under it as the power here intended. If a singularly complex lock is opened by a key equally complex in its structure, who doubts that the one was made to fit the other?"

A Roman Catholic writer, quoted by Mr. Guinness, gives the following description of the rise of the Papacy:

"The removal by Constantine of the seat of empire from the West to the East, from the historic Tiber to the beautiful shores of the Bosphorus, laid the first broad foundation of a sovereignty which in reality commences from that momentous change. Practically, Rome, which had witnessed the birth, the youth, the splendour and the decay of the mighty race by whom her name had been carried to the remotest regions of the then known world, was gradually abandoned by the inheritors of her renown; and its people, deserted by the Emperors, and an easy prey to the ravages of the Barbarians, beheld in the bishop of Rome their guardian, their protector, their father."

Or let us say that the bishop of Rome then saw his opportunity for snatching the reins of empire which had been let fall. And the god of this world, repulsed when he offered the kingdoms and glory of this world to the Master, succeeded when he offered them to the servant; as Naaman could bestow on Gehazi the presents rejected by Elisha.

Any one who will read carefully the account in Revelation xiii. 11-18, will hardly fail to see that 'the number of his name' is a sort of key-stone to the arch, satisfactorily completing and confirming the testimony given in the other features mentioned. The number of his name is expressed in the original by three Greek letters. These letters have the numerical value 666, but they themselves constitute no word. But the ancients were accustomed to cloak their ideas occasionally by giving the numeral value of the letters of a word or phrase, leaving the reader to divine as best he can the words intended. Of this Moses Stuart, in his work on the Revelation, gives several examples. Now the letters in the following phrase, *E baseleia latine* (the Latin kingdom) have the numeral value 666, and they constitute a designation that aptly accords with all the other particulars mentioned concerning this great Antichristian power.

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INTERNATIONAL BIBLE STUDY.

November 3rd, 1878.—*Luke* 5. 1-11.

"THE people pressed upon him to hear the word of God" 1.—An Emperor, returning from the field of victory and scattering his largesses from his chariot among the people, is not surprised at their eagerness to clutch these; but no largesses of any earthly sovereign are to be compared for value to the word of God which comes to us to solve the mysteries of life, free us from destructive error and endow us with the truth that is to life eternal. As a matter of fact, nothing in the world is so lightly esteemed as the word of God People that feed their minds with Tales of the Genii and similar books, dream of some mystic word having power to compel spirits of the unseen world to execute their every wish; but vastly better than any such word is the word of God. For it comes to deliver us from the tyranny of our own will, not to curse us by the gratification of our vain desires. In Christ was all the fulness of the Godhead, and his words were the words of God; and the words that he spoke to the people have been recorded and they constitute our Gospel. But there are some who say that it is not for the people to have the word of God, pure and simple; the priest is to have the monopoly of the word of God and dole it out as he thinks best, diluting it or strengthening it with his own words as the needs of the people may demand. In other words, the Son of God was ignorant of the true way of speaking to men; the priest knows better than He does what man requires. Our Lord did not address his teachings to the priests, except where he meant to denounce them as hypocrites and extortioners; he addressed the poor, the illiterate, the wretched; and his words have been handed down for the enlightenment of the unlearned and wretched of our times. Do they not understand his language? Ye, indeed, better than the priests do. A most important condition of understanding the word of God, is to feel one's need of God's teaching, and to be willing to renounce the dictation of one's own will. What is wanted to understand Christ is just a sense of sin and need, and the poor attain to this more readily than the rich and learned. Here is the fact that defies the sophistry of all the priests of the world, viz, that Christ taught the poor and unlearned in words that have been perpetuated by the Spirit of God. It was to fishermen and other illiterate persons that Christ said "Unto you it is given to know the mysteries of the kingdom of God." And there are thousands of little children in our Sunday schools that know more of the way of salvation than most of those who are called priests do. The true minister of Christ has no higher aspiration than that the word of God should dwell richly in the hearts of his hearers.

"Taught the people out of the ship." 3. That is, out of the fishing smack, the people standing on the shore. What he taught them, we are told in Matt. xiii.

'At thy word we will let down the net.' 5. It is good for business men to take counsel of the Lord. If their place of business has been used in leisure hours as a preaching-place, it will not prejudice the subsequent business transactions. There are those who would think it dreadfully unmercantile to have a religious meeting in their counting-room, and their thought about it just shows what a wide gulf has been established between business and religion. So much the worse for the former. In the great Revival of religion in 1857-59 the genius of Commerce succumbed for a little to Religion, but soon turned again to its weak and beggarly elements. 'At thy word,' we will do whatsoever is to be done. The preacher of the Gospel must be willing to be directed by Christ, and like Paul become a fool in the estimation of those he preaches to; and it is just here that many ministers get parted from the blessing, thinking more of their reputation than of Christ's power.

"Depart from me, for I am a sinful man." 8. Peter keenly appreciated a miracle wrought in his own line of things; and the glimpse obtained of the power of Christ, had the effect of startling his conscience into sudden life. Such a resurrection of conscience awaits every man, though the stone by which he seeks to keep it buried be the lugest boulder.

"They forsook all and followed him." 11. This shows how careful we need to be in interpreting providence. Such a success as that might have been regarded as an intimation that God wished them to continue fishermen. Abundant profit is not God's endorsement of our ventures. It is often simply an intimation that he is to be trusted, and that we need not fear to follow him in any path.

THOUGHTS ON THE GOSPEL OF JOHN.

"WHO is he, Lord, that I might believe on him?" ix 36. We greatly admire this question. This poor man, whose circumstances had been so unfavourable to his mental and spiritual development, had recognized the divine power that had bestowed upon him the faculty of sight, and in spite of all the sophistries of the scribes and Pharisees, had grasped the truth that Jesus was competent to show him the way to God. He is ready to believe on the Son of God, as soon as Jesus shall make him known to him. Many profess to receive the Lord Jesus as their teacher in spiritual things, yet when he tells them that He is the Son of God and the Revealer of God, they prefer their own thoughts on the matter. He held his faith at the disposal of Christ, and he could not have done a wiser or a more reasonable thing. He that cometh to the word of God with a similar willingness to be taught, will not fail to receive the light that he needs. This same state of mind is to be deplored when a man like ourselves is the object of this surrender of our faith. One who has been attested from on high unmistakeably as 'sent of God,' is a competent and safe guide; but one who is without such credentials, has no title to it. Faith is not blind, but is indeed much keener-sighted than the Scribes and Pharisees of this world.

"For judgment am I come into this world." 39. On other occasions Christ said that he had not come into the world for judgment, but to save the world. Just so far as there is a manifestation of God to the consciences of men there is judgment, that is, the mind is compelled to judge itself. And this is the way that the work of salvation is carried on. Men are made to see themselves guilty before God, before they feel their need of salvation. And every sinner who is brought to the feet of Christ, becomes himself a means of judging others. The awakening of one conscience tends to awaken a neighbouring conscience. When the Pharisees saw this poor man rising superior to their threats, and disregarding the wrath of man that he might have the favour of God, they were troubled in their own minds. Something told them that this despised man was showing a nobility of spirit far above theirs. How important that we should hearken to God and do the right thing; we cannot tell how far reaching may be the influence of our act.

"Now ye say, we see; therefore your sin remaineth." 41. The meaning of this passage is that if the Pharisees had admitted their need of the Saviour's teaching they would have been delivered from their self-trust and would have come into the light. But they were unwilling to take up the position of learners and acknowledge that they had been all along teaching that which was erroneous. Their sin remained, because their pride remained.

WAR AND CIVILIZATION.

A CONTEMPORARY says:

"People who are unfortunately old enough to remember the great Industrial Exhibition of 1851 are fond of contrasting the magnificent expectations of eternal peace among the nations of Europe which were current at that date with the sober or rather saddening realities of subsequent history. There have been seven of these Olympiads of Labour, as M. Michel Chevalier called them, including the one held at Philadelphia in the United States four years ago, and the interval between each pair has been filled up with wars on a larger scale probably than any in the preceding annals of mankind."

We remember writing an article on the Exhibition of 1851 which gave great offence to the *Friend of India*. We warned our readers against supposing this Universal Exhibition to be a proof that a new era of peace and happiness was dawning upon men. Unbounded laudations of man and man's world were then appearing in the papers, and we felt it our duty to point out that man needed a great deal of remodelling before such congratulations could be accepted. The *Bombay Guardian* had then been recently established, and the *Friend of India* thought the article would be very damaging to the paper. But since 1851 millions of lives have been lost in battle, and many hundreds of millions stg. have been expended in war armaments. And the gates of the temple of Janus are still open. Now a civilization that relies upon war, is a civilization that has *Tekel, tekel* written upon it. A time is coming when men shall learn war no more, when swords shall be beaten into plough-shares and spears into pruning-hooks; when this method of settling differences between nations shall be regarded as utterly wicked and amazingly foolish, and of the very essence of barbarism, and disputes between nations shall be settled as disputes between individuals now are, by an appeal to law. It would be thought a very absurd thing if two merchants who could not make their accounts tally, should settle the matter by a duel. The fact that a man may be a better marksman than his opponent, does not show that justice is on his side. The resort to war as a means of settling strife, simply shows that force is idolized. The kingdom that is destined to take the place of all other kingdoms, is one that abjures force, lets the enemy have all the weapons of war, and raises aloft this banner, Not by might, nor by power, but by my Spirit, saith the Lord.

Just think of it. Two great nations, glorying in their civilization, holding now and again a World's Exhibition where they put their own works side by side with those of other nations, and appoint the most competent to sit in judgement, having a dispute about some other international question, send forth each an army of 100,000 men to some large level field. There a system of morals the very reverse of that which they ordinarily teach and practice, is introduced. Instead of the command "thou shall not kill" the command "thou shalt kill" is laid upon every individual. At home, in every city and village, a man that should allow himself to mutilate another, to gouge out an eye, or inflict a gash upon the body, would be regarded as a monster and all spectators would rush upon him to bind him, as they would upon a madman. Some time ago, at Kurrachee we think it was, a man armed himself and went along the road shooting everybody he met, and the ears of all that heard the story tingled with the horror. And yet we send forth 100,000 of our best men, taken from all grades of society, some of them men of high culture and of great polish, men who would shrink from showing cruelty even to an animal, and when they descry another body of men, equally respectable and of equally good qualities, they fling their civilization to the winds and become savages to each other, and devote their energies hour after hour to the shedding of blood. The army that kills the greatest number of men, cuts off the greatest number of legs and arms, destroys the speech, the sight of the greatest number, deprives the largest number of families of their protectors, thus reducing them to paupery and misery, this army has achieved a glorious victory. All this shows that the Arch-apostate is the god of this world. There is a saying, Scratch a Russian and you find a Tartar; it might be said, Scratch a man and you find a devil. Ordinarily, we profess to be so kind, so gentle, so sympathetic, so distressed at the thought of the least wrong; then, when a good pretext occurs, we come out in our true characters and begin to cut one another's throats and stay

not so long as we can find any body to kill or maim for life. If half a dozen men get buried in a mine, all England is for a week in a state of most intense excitement, and nothing will satisfy the public but herculean efforts carried on night and day, with hazard of life, if haply some of the poor creatures may be saved. And yet if some good for nothing potentate betrays less respect for the majesty of our Government than we think is due, we send forth with utmost speed an army of gallant soldiers to co-operate with another army in covering certain plains or hills with dead or mutilated bodies. The lot is not perhaps the best way of settling differences, but how incomparably better than such a way as this.

CLEANSING.

That interpretation of a passage of Scripture can hardly be correct which deprives an associated passage of all meaning. The words "if we say we have no sin, we deceive ourselves," (1 J. i. 8) are said to prove that the most advanced Christians are always sinning. But they are immediately followed by the words, "if we say that we have not sinned, we make him a liar, and his word is not in us." (10). Now if the apostle has settled it that we are sinning at this present moment, what possible occasion could there be for saying that we have, some time or other in the course of our past life, sinned? This statement, as compared with the first one, (accepting the common interpretation,) is so utterly feeble and meaningless that one is at a loss to know why it should have been appended to it. The first proposition not only proves all that the second does, but vastly more; and the second only serves to weaken the force of the testimony borne by the first. As though one witness came forward to testify that a man had stolen £10,000 and the next witness deposed that he had certainly stolen 100 pence. Reverse the position of the two verses, and let the feebler statement be made first, that every man has sinned, then the other would be of the nature of a climax. But the stronger is first, and the second, in its place, is of no significance at all,—unless we put a different meaning upon the first. And let us look at the verse that follows the second statement, II. 1: "These things I write, that ye sin not; and *if* any man sin, we have an advocate." If we are all always sinning, why make this conditional statement, if any man sin? Now our own opinion is that the two passages (1 John I, 8 and 10) mean essentially the same thing, and that the second is added for emphasis. The blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin and therefore no need of this blood, no need of this Saviour, we deceive ourselves. Some did, as appears from this very epistle; they denied their need of an atoning Saviour; they denied the Son. As the Apostle declares his object in writing the epistle is that his readers "may not sin," it seems very unlikely that he would begin by saying that every Christian is necessarily, all his life long, sinning. Something the very opposite of this would be more in harmony with the general teaching of the epistle. The teaching of the epistle, summed up in one word, is that Jesus saves his people from their sins.

What is the meaning of the word 'cleanseth' in the phrase 'cleanseth us from all sin?' Sin here is treated as something that defiles the nature of the sinner. As stains are washed away so as not to have an existence, thus, to be cleansed from all sin is to be delivered from it, by the blood of the crucified One. This language is figurative; what does it mean? it means that by faith in him who died for us and rose again we obtain forgiveness of past sins and a deliverance from present sin. See Isaiah i. 16, 17, where the cleansing implies a turning from sin; also Ezekiel xxxvi. 25, 26 and xxxvii. 23; also, 2 Cor. vii. 1 and Rev. vii. 14. And see, in the very chapter we are noticing, verse 9: "if we confess our sins, he is faithful and just to forgive us our sins AND to cleanse us from all unrighteousness." To say that one who is cleansed from sin and from all unrighteousness, has not ceased from sin, seems to us an abuse of language. The apostle, further on, tells us what he understands by sin: "sin is the transgression of the law." He uses words in their common sense. The Spirit of God that witnesses with the believer's spirit that he is born of God, becomes also the inspirer of his moral acts, and walking in the Spirit, he walks in the light and walks with God, and his heart does not condemn him; he keepeth himself and that wicked one toucheth him not, v. 18. It may be that he has yet much to learn, and that he is liable to make mistakes; e. g. he may, through error of judgment, fail to give when he should give, or he may give when he should not.—But it is with him like an instinct to do only that which he believes to be according to the will of God. Faith in Christ means not only that reliance on him which obtains for us forgiveness of sins, but the recognition of him as the source of spiritual life from moment to moment. We cease to rely upon any efforts of our own, and look to him. This is walking in the Spirit. Unhappily, in modern times, multitudes of Christians fail to understand, as a practical matter, that the Spirit of God is equal to what he undertakes, and continue to trust more or less to their own efforts. The "*Christian*" says that the use of the first person plural in 1 John i. 8 shows that the apostle includes himself among those who have not ceased from sin. James says "The tongue is an unruly evil; therewith bless we God, and therewith curse we men." Jas. iii. 8, 9. Surely the apostle James does not mean us to believe that He was in the habit of cursing God.

The believer, through all eternity, will wear a robe that has been made white in the blood of the Lamb; he is not merely a holy being but one that has been made holy by the blood of the Lamb; so that every hour of his existence he is a living witness to the efficacy of the blood; and it is only when redeemed from all iniquity that he can adequately witness to the power of the blood; as it was only the leper who had been fully cleansed, who could adequately testify to Christ's healing power. The *Christian* says:

"There is a strange affinity between the doctrine of human sinlessness and that of the immaculacy of the Virgin Mary."

A doctrine that man may be sinless as the Romanists suppose Mary the mother of Jesus to have been, is evidently such a doctrine as John is combating in 1: 8 and 10. Mary is supposed to have been always without sin. What *we* maintain is that we are by nature so enthralled by sin that nothing less than infinite power can save us from it, from moment to moment; and that infinite power is available for this result, if we believe on the crucified and risen Saviour.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

The Crucifixion.

Sir,—The teachers of Christianity tell us that the crucifixion of Jesus Christ *is the divine plan of salvation*. Allow me humbly to observe that I find this difficult to understand. I cannot persuade myself to believe that God could be the author of this exceedingly mournful event, in as much as the accomplishment of it involved the commission of certain evil actions. Indeed, no sane person will ever say that God induced Judas Iscariot to receive a bribe of 30 pieces of silver, and betray Christ into the hands of the wicked Jews. It is wrong to believe that God moved the enemies of Christ to take him before an earthly tribunal, to be tried and proscribed. The enemies, we are told, "set up over his head his accusation written, This is Jesus the King of the Jews." In this manner they mocked and reviled him, and at last crucified him. All this shows that the act of crucifixion was purely the result of the malice and wickedness of the Jews, and cannot, therefore be justly ascribed to God, either directly or indirectly. Consequently, it is consistent with truth to believe that the crucifixion of Christ cannot be the divine plan of salvation, but is the product of the depravity of the human heart. How can this crucifixion, then, secure man's salvation, I know not.

If you consider me, sir, to be in error as regards my views above set forth, I would respectfully beg of you to enlighten me on this important subject. I pray for light and remain

Your obedt. servant,

October 22nd, 1878. Inquirer.

NOTICES.

The monthly Missionary Prayer Meeting will be held Wednesday the 30th at 8 o'clock P. M., in the Free Church mission chapel, Girgaum.

We have received from A. B. Rs. 20 for the House of Hope.

Epitome of News.

Saturday, October 19.

—A goods' train ran off the line, yesterday, through the breaking of an axle, between Tanna and Diwa, and the Jubbulpoor and Poona trains were delayed some hours in consequence. It is matter of thankfulness that these trains were stopped before they reached the place.

—A murder was committed at Ajmere on Friday evening, the 11th instant. The victim, Mir Nizam Ally, Jagheerdar, was one of the most loyal and respected of the Mahomedan community, an honorary magistrate, and a man held in great esteem by the Mussulmans of the city and also by Europeans. The circumstances connected with the murder were peculiar. Nizam Ally was seated in the court-yard of his house, surrounded by several of his trusty followers, when a man, said to be a Rajpoot, walked boldly in, and going straight up to him drew his tulwar, and, quick as thought, with one blow nearly severed the man's head from his body. So sudden and unexpected was the attack, that the bystanders were dismayed, and the murderer rushed out brandishing his blood-stained sword and effected his escape, although the murder was committed in the light of day and in the heart of the city. The police are in pursuit of the culprit.

—We (*Madras Mail*) announce with much regret the death of the Rev. David Fenn, M.A., of the Church Missionary Society, one of the ablest and most zealous Missionaries in Southern India. He was apparently in his usual health on Sunday, when he officiated at one of his local churches; on Monday he was seized with an illness which terminated fatally yesterday evening. A *post-mortem* examination held this morning revealed the cause of his comparatively sudden illness and death. Though in apparently fair health, he had aged of late, and showed symptoms of having served long enough in a tropical climate. The late Mr. Fenn may be said to have belonged to a family of Missionaries. His father, the late parish Minister at Blackheath, who died only recently, was a Missionary in this Presidency for several years, and was afterwards one of the Church Missionary Society's Secretaries in London. Five of his sons became clergymen. David, who took up his father's work in this Presidency was a scholar who would probably have gained high preferment in the Church at home, had he not preferred to devote his life to Missionary work in India. He knew too much of the real difficulties a Christian Missionary has to contend with to make any parade of the wholesale subversion of Hindooism; but in his daily life, he showed that he thoroughly believed in the efficacy of earnest, honest work by a Christian Minister among the people of this country. His thorough knowledge of Missionary work, his dispassionate nature and sound judgment, all combined to point him out as a future Missionary Bishop, had his life been spared for a few years longer.

Monday, October 21.

—The Ship *Bannockburn* went ashore 30 miles E of Aden, but has been got off. The second mate and two seamen were drowned.

—Except the break on the Indus at Sukkur, through traffic from Kurrachee to Lahore will be established to-day. A telegraph line from Kohat to Thull has been commenced.

—The *Delhi Gazette's* Simla correspondent writes:—The defendant, or rather co-respondent, Villiers, was cast in Rs. 30,000 damages, and the application for divorce was granted to the plaintiff, Finden.

—About 100 pirates joined in a raid on a gold dealer's shop in Honkong, Sept. 25th, after extinguishing the gas lights in the neighbourhood. In the encounter which took place after the alarm was given three Europeans, two Sikh constables, a Chinese dis-

trict watchman and a shop coolie were wounded, the injuries sustained by two of the Europeans being of a very serious character; and one of the robbers was shot dead. The others, with the exception of two arrested on suspicion, all succeeded in escaping, and to aid themselves in doing so they took the steam launch *Kate*, which was not heard of again until the afternoon. They only got about 25 dlrs. having been unable to open the safe.

—*Railway S. Gazette*: A cloud of locusts sixty miles in length, width and height incalculable, have been ravaging the crops in the tract of country through which the Jubbulpore line passes. Much good grain, also, has been entirely destroyed by a peculiar worm, which is said to eat up the ripening ears. So that the bounteous harvest will not prove so satisfactory as was expected.

—*Overland Mail*, Oct. 4: Alderman Sir C. Whetham has been elected as Lord Mayor of London for the ensuing year.

Dean Pakenham Walsh has been consecrated Bishop of Ossory, Ferns, and Leighlin.

The inquiry into the loss of the *Princess Alice* is not yet finished. 34,000*l.* has been received at the Mansion House.

Water is still being pumped out of the Abercarne mine, and the pit will not be cleared before Oct 17. 23,000*l.* has been contributed to the Mansion House Fund.

Warm weather prevails in the Southern States of America, and the fever continues to spread.

Amongst the deaths recorded this week are:—Sir G. C. Colthurst, Bart.; Admiral Lord J. F. G. Hallyburton; General Sir H. J. W. Bentinck, K.C.B.; Surg.-Major R. Menzies; and Dr. J. Watson, formerly Bengal Medical Service.

The Pope is greatly suffering from want of funds. Since his accession the collection of Peter's pence has fallen off to an alarming degree.

Visitors to Paris this autumn speak with great admiration of the magnificent success of the electric lighting experiments in the French capital. The electric lighting of all our principal thoroughfares is only a question of time. Gas as a street light is doomed; but gas as a power in other directions is advancing. The Otto silent gas-engine is taking the place of steam-engines in hundreds of factories. An engine that does not want boiler, furnace, engineer, or stoker, and supplies six or eight horse-power, for a very modest outlay in gas, promises to work a revolution in machine power.

Mr. Hormuzd Rassam is starting again for Mossul, to continue his Assyrian explorations on behalf of the Government. Among the trophies of his late mission have been found some very valuable Babylonish records, which continue to occupy the attention of the greatest students of the British Museum.

Mr. Bradlaugh and Mrs. Besant endeavoured last week, but without success, to obtain a hall in Edinburgh in which to deliver lectures.

The total number of deaths by yellow fever to Sept. 29 amounts to 2,758 at New Orleans; Memphis, 2,469; Vicksburg, 790.

Cardinal Manning, on Sept. 29, presided at the opening ceremonies of a convent of Carmelite nuns in St. Charles's Square, Notting Hill, the first convent of the order established in London.

Tuesday, October 22.

—Much excitment has been caused at Sukkur by the barbarous murder of a celebrated Pir who was quite an object of reverence to both Mahomedans and Hindus from his supposed miraculous powers of healing, &c. The name of the victim is Pir Haji Bayla Shah who resided at Kingree. He was also a man of great wealth and sanctity. It would appear that the murdered man had gone, either by invitation or otherwise, to Khyrpore to H. H. the Amir and on his return by night was attacked from behind by some horsemen armed with swords, who cut him to pieces. A boy who was with him as camel driver was also severely wounded.

—The Amir's reply sent by Nawab Gholam Hussein is unconciliatory and the reverse of satisfactory.

—The Troop-ship *Euphrates* arrived on the 19th, bringing 55 officers, 11 ladies, and 14 children; and also 996 men 19 women, and 24 children.

—The enormous sum of £180,000,000 was expended by Great Britain during 1877 in purchasing provisions from other nations.

—It is said that no less than 4,500,000 sewing machines have been made in the United States. Their manufacture and sale give employment to 15,000 persons, and the capital employed is from $25,000,000 to $30,000,000,

—Within three years the United States have sold nearly five hundred millions of dollars worth of goods more than it has bought; while imports have fallen over fifty millions. In exports, cotton manufactures have increased 6½ millions.

—Pestonjee Dinshaw, in prison for instigating the attempt to murder Mr. and Mrs. De Ga, has been pardoned.

Wednesday, October 23.

—*Times of India*; "Mr. Fred. Boyle, the well-known special correspondent of the London *Standard*, arrived here by yesterday's mail steamer, and pushed on at once for the front. Mr. Boyle won his laurels in Africa and Borneo, in Mexico and China. But for the last seven years early our European wars have kept his ready pen busily employed, and we are indebted to his energy for some of the liveliest chapters of contemporary history."

—An article on the Bankruptcy of India in the *Nineteenth Century*, by Mr. H. M. Hyndman, says: "The natives of India are growing poorer and poorer; taxation is not only actually but relatively far heavier; each successive scarcity widens the area of impoverishment and renders famines more frequent; most of the trade is but an index to the poverty and crushing over-taxation of the people; a highly organised foreign rule constitutes by itself a most terrible drain upon the country, and all the railways and irrigation works on the planet, if concentrated in India at the cost of the peasantry, would but serve to hasten the inevitable catastrophe."

—*Times of India*; Madras, 22: The libel case of Mr. Christopher Hill vs. the *Madras Times* came on at the High Court to-day before Judge Forbes. Mr. Hill admitted that he had suffered no damages, and was still employed on the railway. The Judge, after acknowledging that the *Times* by an apology had done much to repair the damage, awarded three hundred rupees as costs. The claim was for Rs. 25,000.

—A Government resolution regarding the purchase of the foreshore properties, has been published. Government propose to expend 77 lakhs in this manner, as follows:—

Mazagon and Frere Company	30	lacs.
Colaba Company	18	"
Sassoon Dock Company.....	20	"
Jamsetjee Bunder Company	4¾	"
Other properties, say	4¼	"

—Brighton has been startled by the apparition of a man mounted on a bicycle of colossal dimensions who glides along on a level with the tops of the lamp-posts, towering above the height of ordinary carriages. The driving-wheel of this machine is nearly eight feet in height, so that the rider's head is some twelve feet from the ground.

—Had it not been for a break-down on Sunday night, the Str. *Kaiser-i-Hind* would have been in on Monday afternoon. She had to lay to for 12 hours.

—*Bombay Gazette*: Government gives free passage home to wives and families of officers proceeding on service.

—*Madras Ch. Miss. Record*: On Sunday, September 22, Bishop Sargent, acting under a commission from the Bishop of Madras, held his first ordination, and admitted 9 native candidates to the ministry as deacons, and ordained 8 deacons to be priests. The titles for orders of those ordained deacons have been given as follows: two by the Palamcottah Native Church Council, five by that of Mengnanapuram, and one by that of Nallur, while the remaining one receives his title from Bishop Sargent himself as his domestic chaplain. The greatest care had been taken in selecting such men for previous training for this ordination, as showed marks of true piety, and of capacity for teaching and exercising discipline.

On Saturday, 21st September, Mrs. Sharkey, widow of the late Rev. J. E. Sharkey, died at Masulipatam after an illness of three months. Mr. and Mrs. Sharkey joined the Telugu Mission in the year 1843, and in 1847 they opened the first girls' boarding school in that Mission for the education of Christian and heathen girls. The pupils were educated to a high standard in secular subjects and were well taught in the Bible. A succession of Christian young women in different parts of our Telugu Mission during the last 30 years owe their education to this school. When the terrible sea-wave swept over Masulpatam on the night of November 1st 1864, thirty-three girls were drowned, and Mr. and Mrs. Sharkey lost nearly all their property. In 1867 her husband died, and Mrs. Sharkey, though at the time well advanced in years, resolved to continue at her post, and was spared for eleven years more to work in her school. For this school she lived, Every one in Masulipatam knew how entirely she devoted herself to it, and how she never would suffer herself to be diverted from it by any other engagements.

—N. Y. Evangelist, Sept. 19: "Our readers will be glad to see the announcement that the American Board, which was $81,000 behind in its receipts on Aug. 1st. closed its financial year on Monday, Sept. 9th, with a deficit of only $4568."

—Same: "The past year, in spite of continued business depression, has been a good one for a large number of our colleges. The total of gifts and endowments is more than $1,000,000. Harvard leads, with $334,000, or nearly one-third of the whole. Yale has received $165,000; the University of Virginia, $80,000; Brown, $50,000; Wesleyan, $50,000; Dartmouth, $57,000; Union, $33,000, besides a legacy increasing the gifts of James Brown to $110,000; the University of Pennsylvania, $50,000; Cornell, $25,000; Williams, $15,000; the Marshall and Franklin college, $115,000; Pennsylvania college, $20,000; while other gifts to various collegiate institutions amount to $137,000.

—"The Sanitarian," an ably-conducted monthly journal devoted to hygiene, in a review of the last annual report of the Commissioners of Charities and Correction of N. York city, notes the fact that the aggregate cost of sustaining the charitable and correctional institutions under the charge of the Commissioners the last year, was $1,150,230; and that the added cost in dealing with the same class of persons incurred through the police and judicial departments, would probably swell the aggregate to something over $5,500,000; while "the city received for the year about $300,000 for license fees—for the privilege of promoting intemperance; the privilege of creating indescribable family miseries; the privilege of causing disease in a variety of forms, but especially idiocy and insanity; the privilege of fostering vice and crime—*these privileges* the city sells for $300,000 a year, and reaps in return inestimable misery, at a pecuniary cost of millions."

—To the *Free Ch. Monthly Record*, the Rev. G. T. Dodds writes from Paris: In the *Record* for June last Dr. Fisch and the Convener of the Continental Committee alluded to a book by M. Reveillaud, "La Question Religieuse, et la Solution Protestante," which has made a considerable stir in France. There is no fear of this abating. In a short time a daily Protestant newspaper will be published. Such a paper is much needed; even the best daily journals, such as the *Temps*, or *La France* giving a *Feuilleton*, or short romance, teaching most doubtful morality, along with the usual news. This may be looked upon as an epoch in the progress of Protestantism, not merely as political, but also evangelical truth. There is more at work under the surface than is generally known. Mr. Reveillaud is one of three distinguished men who have assumed a decided position, and who are making their influence felt, and their voice heard, against both Romanism and Infidelity. One of these three took a prominent part in the May meetings of the Protestant Churches lately held in Paris. At a meeting devoted to Foreign Missions, Mr. Taylor a negro, and since ordained as missionary to Senegal, his native country, spoke simply, but most convincingly, of what the gospel had done for man in these dark regions. At the close of the meeting, this gentleman said to a veteran in the mission field, "Well, I have been able to withstand many arguments for Christianity, but I cannot resist such as these: I am done with my infidelity from this day." I have heard that he invited a friend to his funeral, and on being asked what he meant, replied, "A funeral of my infidelity." These are small beginnings, but they are not to be despised; they may be, and there is abundant proof that they are, precursors of a mighty movement and a great upheaval. Indeed there is evidence, which I am not permitted to give fully, that this movement is not to be fostered by men who value Protestantism only for its political purity, but by those, and these the most prominent, who are humble believers in Christ Jesus, and are thoroughly convinced that it is not Protestantism as a watchword, but the gospel, as a living spiritual power, which will restore and regenerate this great country. Those who are most identified with this movement are M. Reveillaud, an advocate, and author of the book I have spoken of; M. Renouvier, well known as a writer on philosophy (who, I may say in passing, has entered the Reformed Church, with all his children, grandchildren, and servants, twenty in all); and M. Bouchard, general councillor of his department, who is now delivering lectures throughout France in support of Protestantism.

Postscript.—Since writing the above I have heard that M. Reveillaud has openly declared his faith in Christ. At the conclusion of the service in one of the churches, he asked leave to speak, and then proceeded to tell of the conflict of heart through which he had passed. One night it had reached a crisis, and besought God to show him that Christ was indeed the Saviour. All at once, he said, the light broke in upon his soul, and he found peace in believing. May not this be the dawn of a second Reformation? O Lord, revive us in the midst of these days!

Thursday, October 24.

—*Times of India;* Rawul Pindee, 23: The sickness amongst the European troops in the Punjab is alarming. In the garrison at Pindi a third of the men are sick. Of 90 men at Lahore fort 26 are in the hospital and others are scarcely fit for duty. I have ascertained by enquiries that the fever resembles that which recently prevailed in Bombay.

Mittri, 23: Supplies to Quetta are stopped by the Ameer, and are only to be obtained this side.

General Biddulph reaches Dadur on the 27th and Quetta on the 2nd November.

—On the Bhore Ghaut yesterday three brakes attached to a goods train ran off the line and were smashed, in consequence of which, the mail train from Madras to Bombay was delayed six hours.

—The murderer of Captain Pemberton was executed on the 17th.

—*Bombay Gazette*; Ahmedabad, 22: Government has wisely reversed the sentence pronounced by Mr. Tagore in the case of the Neriad murderer, and this morning he paid with his life the penalty of his atrocious crime.

—*Vanity Fair*—The most amazing delusion is that which has now taken possession of men's minds with regard to the proposed Afghan war. They say and believe "it is a capital chance to have a slap at Russia," and precisely the same doctrine is insinuated every day by the whole of those morning papers which pretend to guide us. There seems something especially base in this notion, that because we fear to fight Russia, we should take our revenge on Afghanistan; but the amazing part of the notion is the conclusion it implies that by invading Afghanistan we shall injure Russia. It ought to be quite clear to everybody, as it is to Lord Lawrence and to all those who know the country, that precisely the reverse must be the case, and that the one certain effect of an attack by England on the Afghans will be to throw them into the arms of Russia, as their defender against the English, and to furnish the Russian Cabinet with the very fulcrum it has always sought for action against India and in India. If we want to have a slap at Russia we should have it in Poland, or in Turkey, but it is the weakest of delusions to suppose that we can slap her by slapping the Afghans.

Friday, October 25.

—*Times of India:* "Our march on Jellalabad, and indeed our attack on the Khyber, has been undoubtedly facilitated by the sudden friendship of the important tribe of the Lalpoora Mohmunds, who deserted Shere Ali as soon as Yakoob Khan, the son-in-law of their chief, was re-arrested. This tribe hold the country north and west of the Khyber for a considerable extent, and through their Lalpoora Pass, which is approached by a road north of the Cabul River, and north, of course, of the Khyber, a second division of our men can easily turn the Khyber. while a first division are forcing the enemy up from Ali Musjid. From Lalpoora to Jellalabad the difficulties of the road are not great."

—The same; debate on the Vernacular Press Bill. "'When a child's tooth has to be extracted,' says Mr. Thornton, 'it is a mistaken kindness to parley with the patient.' Perhaps so, though we should imagine a little preliminary enquiry is sometimes necessary. But in the way the Simla dentists treat their children it does not seem to matter much, if in their haste they pull out sound teeth or rotten. The only argument brought forward in favour of the measure, as distinguished from the indecent haste with which it was passed, is that it has never been found necessary to enforce the application of it. A pretty idea of legislation this, not only to pass laws that, as they say now, are never needed, but to pass them on the plea of extreme urgency, in one sitting with closed doors. The new law has certainly been deprived of some of the worst features of the old one, but the worst feature of all remains to be abolished by a more liberal Government, that is, the way in which the execution of the law has been taken from the ordinary judicial tribunals, and put in the hands of a variety of irresponsible officers. So long as this clause is maintained, the new statute will be universally condemned by all who see that the judicial courts of this country are our sole protection against the persecutions and caprices of a bureaucracy. What, we wonder, would have become of the late prisoners at Surat, and what of Mr. Dewey and Mr. Bedford, if the officials who got up the cases against them had also been their judges. Yet if they have been tried for offences against the Press Law, this would have been the procedure. They would have been infallibly condemned, and there would have been no appeal."

—The Str. *Bangalore*, with English mails, left Aden for Bombay, Wednesday, 10 P.M.

—Affairs on the frontier are much the same. The Khyberee tribes are friendly. Headmen from the upper parts are coming in. About Quetta and that frontier a friendiy feeling is also generally manifested.

—We have had a good deal of thunder and lightning this last week and some more rain. The rainfall, so far, is in excess of any year for half a century past.

—Three houses at Dhobie Talao were burned down yesterday. A coolie had allowed a lighted wick to fall into a tin of kerosine oil.

—The Rubattino line now books passengers and freight for Cyprus, from Bombay.

—Deaths last week, 559.

—The districts of Gudduck were visited by immense swarms of locusts, Oct. 18.

—*Bombay Gazette;* Lahore, 24: Fever has prostrated the Amir's troops at Ali Musjid. Sixty per cent. are sick. Medicine and medical attendance are unavailable.

Miscellany.

—The *Times on* Smoking:

There is a reason against public smoking—perhaps in effect against all smoking—which has scarcely received sufficient recognition. It is the absolute indifference to the comfort and convenience of society at large that it is certain to produce. In this country there is still a majority who do not like smoking or its atmospheric products. They do not like the smell of tobacco, especially if it be bad, which it generally is. They do not like having to breathe the smoke ejected from the mouth of the smoker who has walked past them, or perhaps is standing by. They do not like to enter a room and find that habitual smokers have been there. When they attend our High Church services, they feel the holiness of the surpliced procession somewhat marred if it reeks with tobacco smoke, which it very often does, from causes which the elder processionists can best explain. Smokers monopolize far more than their share of our railway accommodation. Their exigency knows no limits. A smoker must have a compartment in which he enjoys the free exercise of his privilege, even if he have it all to himself and a dozen people are rushing about the platform looking in vain for room—the guard's whistle already sounding. What is worse, he often ignores the carriage provided for his accommodation, and looks aggrieved if, after asking whether you object to smoking, you answer, however mildly, that you do. Tobacco is a powerful drug administered through the respiratory organs, that is, through the atmosphere; and, as we breathe one another's atmosphere, as it were, in common stock, the smoker administers his drug to all about him, whether they wish it or not. The indifference, or apathy, as regards the comfort of others is one of the most remarkable effects of tobacco No other drug will produce anything like it. Neither opium nor intoxicating drink produces such an insensibility. They make a man insensible to his own true interest and his own dignity; they make him foolish or violent; but they do not put him into such actual antagonism to the human race generally as to make him do constantly, openly, and with pleasure, what they very much dislike and believe to be hurtful. The opium-eater does not compel you to eat opium with him; the drunkard does not compel you to drink. The smoker compels you to smoke—nay, more, to breathe the smoke he has just discharged from his own mouth.

—A South German paper of Sept. 14 contains a remarkable confession of Ernst Keil, the proprietor and publisher of the well-known *Gartenlaube*, and who died not long ago. When this paper, whose anti-Christian character cannot be mistaken, reached in 1867 an edition of 225,000, Kiel wrote as follows to a friend:—"That is a success of which I may well be proud, for the work is editorially and in its management mine and mine alone. But if any one asks me if it has made me happy, I have only a sad answer to give. For fifteen years I have had only this one thought, which day and night and everywhere has ruled me with demon power, robbed me of the remaining joys of life, made me a solitary man, and often in its effects produced unspeakable misery for me and my family! Fifteen years of the finest portion of life I have buried myself in work, have had no Sunday, have withdrawn from my friends, and lived only for business. Notwithstanding the means at my disposal for travelling, I have, with the exception of a tour in Switzerland, seen *nothing* of the world; and if my weary bones be stretched out to-morrow, people will say, 'He was a fool, and did not enjoy life!' The conducting of such a work is a curse which holds one bound with iron cramps, and at last smashes life, while all that has been gained is a successful number. In six years I have had only three days of recreation, which I spent in Thuringen. Ambition may be satisfied by the success of such a paper, but happiness cannot be found in it. I have found this out by experience!" This is one of the many testimonies to the insufficiency of wealth, pleasure, fame, and learning, to give real happiness. All experience proves the truth of what was long ago said—"*Thou hast made us for Thyself, and our heart cannot rest until it resteth in Thee.*"

Selections.

THE WALLINGFORD TORNADO.—ITS SUGGESTIONS.

BY REV. E. PAYSON HAMMOND.

Yesterday we visited Wallingford, Conn., where that terrible tornado has so recently destroyed the lives of twenty-nine people and leveled many houses to the ground. Rev. H. N Tenney, pastor of the First Congregational Church, which was organized two hundred and three years ago, went with me over the devastated district. I gathered from him striking facts, which interested me deeply. I have seen the track of other tornadoes, in other States, but I never witnessed anything equal to this.

A gentleman, who was on an eminence where he could witness the cyclone, said that two dark clouds, coming from opposite directions, seemed to meet and struggle for the victory. As they crossed Lake Windermere they formed a water-spout, in the shape of a huge cornucopia, expanding as it proceeded, until it seemed to be a quarter of a mile long and reaching to the sky. Like some huge monster, starting upon a terrible journey, they told us it lapped up the water of the lake, leaving the basin dry, picking up the boats and tossing them upon the banks many rods away. The Catholic Church fell beneath its power in a moment's time. I had read in the daily papers that the tornado threw down and broke all the monuments in the cemetery. This seemed an exaggerated statement, but I there saw monuments that appeared to have come from the Portland quarries, broken off several feet above the pedestals. One of these monuments I should think was eighteen inches in diameter. Nearly every reader in the land has become acquainted with the general facts of the tornado. I have no thought, therefore, of attempting a description of this terrible work of devatastion. I was riding by a church in Rockville, to-day, on my way to the Congregational Church, to hear my old friend, Rev. Mr. Horace Winslow, preach, when suddenly a gentleman approached me, saying, "We are disappointed in not having a preacher to-day; you must come in and supply the pulpit." My mind was filled with the terrible scenes I witnessed yesterday, I therefore found my thoughts running in that direction and some practical points occurred to me, which I used to press home truth.

Quarrels in churches, ruinous in their results, often arise from two parties, like those two dark clouds, coming in collision with each other and struggling for the mastery. I remember in a Western city, while holding a series of meetings, the work of God seemed hindered. I knew not the cause, but was led to speak of those words in Matt. v: 23. "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." Suddenly a tall man arose, walked down the broad aisle, put his arms around his brother's neck and asked his forgiveness. Mutual confession followed, and many were bathed in tears. These brothers in the flesh and brothers in the church had long been alienated. Friends sided with each, and the contention grew so violent that the church itself was divided, and one of these brothers went off upon the hill with his adherents and erected a new place of worship. The whole transaction was a reproach to the cause of Christ. When we were preaching to sinners, they were saying, "You had better preach to these Christians." Who can estimate the influence which that whirlwind of passion occasioned in that Western city? Is not the cause of Christ being injured in a similar manner in many places in our land? Reader, how is it with you? Has thy brother aught against thee? Let me entreat you, first go and be reconciled to thy brother. Then shall thy gift of prayer and service be accepted. Rich blessings shall fall upon thee and thine.

Louisa Tracy I found in the town hall among the wounded. Her father's house was one among the thirty-five demolished, yea, broken to kindling-wood. She was cheerful and ready to talk about the disaster. I asked:

"What were your thoughts when the wind first burst upon you?"

"O sir! I feared the judgment day was coming, but I had but a moment to think about it. The house fell and I knew nothing until I found myself here?"

"Have you a father and mother?"

"Oh, yes; and a dear brother, too."

"Have you seen them since the calamity?"

"No, but I expect to see them this afternoon."

"How badly were you hurt?"

"My collar bone was broken, two of my ribs and this left arm, but I am thankful I am alive. I shall be so glad to see my dear father and mother and

brother." And then her face lighted up as, with a cheerful smile, she said, "And I am going to see them this afternoon."

During this conversation, an old woman near by, I thought was crazy, for she shook her head at me and seemed greatly alarmed at what had been said. I noticed that she was careful to keep behind Miss Tracy while shaking her finger at me. I could not understand her strange gesticulations. Finally, my friend, Mr. Tenney, called me one side and said, "The father, mother and brother of that young woman are dead and buried, but she has not been told of it for fear that her strength was not sufficient to bear the shock."

How I pitied her! I knew that the bad news soon to burst upon her with more terrific force than did the tornado, would drive the sunshine from her face and leave her broken-hearted. Doctors can cure her fractured limbs, but oh! how long will her poor heart ache with sorrow when she finds her dear family all gone?

It occurred to me that many Christians are in somewhat the same condition as this young woman. They do not realize that many of their friends and relations are "dead in trespasses and sins," (Eph. ii: 1) and that they can never see them after "the great day of his wrath is come," (Rev. vi: 17) unless they are first "made alive unto God through Jesus Christ our Lord." We all *know* this fact, but who of us *feel* it in such a manner as to be moved to earnest prayer and effort in their behalf?

If I had been in the house where Conrad Tracy and wife and children were sitting peacefully at six o'clock that Friday evening, and had known that in fifteen minutes the tornado would burst upon them, and that all but Louisa would be killed unless they fled for their lives, how earnestly should I have besought them to escape at once to some covert from the tempest. The time is coming when those words in Isa. xxxiii: 14 will be found true: "Sinners in Zion are afraid; fearfulness hath seized the hypocrites," and when many will exclaim, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

That old woman was greatly alarmed lest I should make known to Louisa Tracy the fact that her parents were among the mangled victims of the tornado. I was thus reminded of the fact that "the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv: 4.) Does not Satan accomplish this through the *indifference* which so many Christians manifest with regard to the salvation of sinners? How many have said to me, "If my father believed what you preach, he would not sleep till he took me by the hand and entreated me to be a Christian." Who can say with Paul, "We are not ignorant of his devices?" (*Advance.*)

Vernon, Conn., Aug. 18.

THE KEY TO A HEART.

BY H. E. B.

YES, so little a thing as a flower God deigns sometimes to use in bringing back the wanderer to himself!

About a year ago we asked flowers of the Flower Mission for the inmates of the Woman's Prison at S. Up to that time they had never been remembered in this way, but we knew that every little kindness was truly appreciated by these poor women, shut in from all companionship with their fellow-creatures and from Nature. We are not of the number who feel that those who have fallen so low are beyond the pale of hope. Though such women are usually depraved and dissolute, they are our sisters still, and can be reached by kindness and subdued by the grace of God.

On this occasion we placed the tasteful little bouquets we carried beside their plates upon the dining-tables, and as the ninety convicts filed in from the workshop for their noon meal, it was a study to observe the effect of this unexpected pleasure upon them. Surprise, curiosity, admiration and delight flitted like summer clouds over their faces, as they caught sight of the flowers. Some laughed and others cried, some caressed the bouquets with the utmost tenderness, and one woman who sat near enough for our observation, did not put a mouthful of food to her lips.

A letter received from one of these women a few weeks since shows how this simple act of kindness touched at least one heart. The writer was one of the most hardened convicts, and up to this time had been quite inaccessible. One of a desperate gang of thieves, she was under a second and long sentence for crime. Her letter, which we give verbatim, bears evidence of intellect and education.

"MY DEAR MRS.——: I am reminded as I write, of last August, when you came to S. and brought us those flowers. In speaking to us women the next day, Sunday, about the plan of salvation, you said, 'Don't you suppose if I, or the other ladies who come to speak to you, could give you this salvation, the same as I gave you the flowers yesterday, that we would do it? But no!' you said, 'you have each to take this for yourselves, and all we can do is to point you to the way.'

"Then when you came around to the cells to speak to each of us, you said to me, 'Have you found Jesus?' and I said, 'No, but you spoke very beautifully to-day about the plan of salvation. But this salvation, salvation, is a song to me.' 'Ah,' you said, 'if you understood it rightfully, it would be a song of joy to you,' and you passed on to the next cell.

"But your words did not pass away. I said to myself, 'There must be something in all this kindness to us.' I paced up and down my cell, and thought it all over. You see I did not want to give up my sins, and I knew that if I came to God aright I must give up all. At last I said, 'Yes, Lord, I will, everything;' and I knelt down and prayed to God earnestly to be merciful to me a sinner, and give me a new heart, and I went to bed more peaceful than I ever did before in the prison.

"The next noon hour I put my 'Dream-Book,' my 'Bonaparte Oraculum,' and a pack of cards I had into the fire, for they were my idols. You will smile at this, but I used to consult them for all I wanted to know, and it took a good deal of resolution on my part to do it. But after that I felt more peace. On the following Saturday in selecting a book, I did not take a novel, but the 'Life of Hannah More,' and while reading it on Sunday, Mrs. C. came by and asked me pleasantly what I was reading. I told her, and she asked, 'Are you a Christian?' 'No, but I hope to be,' I said. 'Why not now?' she asked, and after farther talk she asked if she should pray with me. And she knelt at my cell door and prayed, oh, so earnestly, and I know God heard her.

"I give you this testimony for it is the power of God working this change in me. I write it also for your encouragement. You often speak of God's great work in the reformation of a drunkard, but I think it is a greater manifestation of his power when he can work such a change in a professional thief, who has been one for years. But Christ is mighty to save. Of course I have had no probation as yet, but I have done all I could here. I have acknowledged Jesus Christ my Saviour, and looking unto him, I believe he will carry me through to the end. I am nothing, Christ is all; blessed be his name for ever.

"P. sends her love, and so do the rest of the women, especially those that are in Christ. . . . .

"Yours with love in Christ."

Thus a little knot of flowers was a key to open a long closed-heart. To God be all the glory! We often wish that dwellers in the country who cultivate flowers for the adornment and delight of their own homes, would make them messengers of counsel and comfort to sinful and suffering ones about them. How much good they might be made to accomplish. —(*Chr. Weekly*).

THE HIDDEN USES OF KNOWN POWERS.

BY EGBERT L. BANGS.

SUPPOSE an ignorant Hottentot should pick up a finely finished rifle that some explorer had lost. He might use it as a club, and would doubtless consider it a great improvement upon his own rude weapons. But its real capabilities he would never suspect. What would he think if its owner should appear and entertain him with an exhibition of its shooting qualities? The tea-kettle boiled every day for centuries, and "the cup that cheers but not inebriates" was enjoyed at countless firesides. By and by a thoughtful observer caught a new idea from the steaming tea-kettle, and where should we be now if deprived of all the wonderful aid that steam gives us? Lightning, too, is as old as the rainbow, but how long it was before we learned to take it and make it our servant. We are perhaps only just beginning to learn the hidden uses of electricity. Marvelous it seemed and marvelous it was that messages could be sent by electricity almost as fast as thought can be sent, and so far. And now, the very tones of the voice and the notes of music are sent from one place to another by the same subtle power. Steam and electricity are as old as the world, but the uses they can be put to, the work that can be got out of them, we have not half learned yet. We have, however, learned much about the hidden uses of known physical powers. The rocks that made Hell Gate so dangerous were blown up at the touch of a child's hand, but that little hand held the key of the situation. Have we learned as much about the hidden powers of spiritual forces as we have of physical? Not yet—but we are learning something. The wonderful power of praying men in ancient times seems almost incredible. Like a miracle, it is something outside of and beyond our experience. And yet, when we come to study the conditions under which such marvelous results were secured, we find as the foundation of success simply faith. Both faith and prayer are well-known spiritual forces. All Christians talk about them, but how little have we done towards getting from them all that could be gotten. They should be tremendous powers in the great work of redeeming the world, but it is doubtful if Christian people have even begun to make the progress, in applying these forces, that scientists have made in developing the hidden uses of physical forces. I was struck lately with the expression "*co-operative prayer.*" Why should there not be as rich a harvest in co-operative prayer as in co-operative industry of any kind? Why is it that we look so confidently for blessings to follow the week of prayer? Because we recognize the power of Christian co-operation, specific objects are kept in mind and the prayers of many Christians are concentrated upon them. Why should we wander from this idea of concentration as soon as the week of prayer is over? In faith, love, and prayer, we have spiritual forces of sufficient power to win a world to Christ. Let us learn their hidden uses, and get all the good work we can out of them.

JAPAN MISSION.

AN INTERESTING STORY—THE WAY OF THE SPIRIT.

MR. DE FOREST wrote from Osaka, June 3d:—

"I do not know when I can get another opportunity, if I neglect the present one, to tell you a little story of unusual interest to our Christians here in Osaka.

"Twenty-five years ago, several dozens of miles from here, in a large place called Tango, a death occurred in an important family, of ability and wealth. Not much was thought of it, since people must die, and the loss was banished from the minds of the friends by the usual empty Buddhist ceremony and plenty of sake-drinking. You may know that the Japanese divide the years into cycles of twelve, each one called after an animal, 'Rat, Bull, Tiger, Hare,' etc., and it was written over the dead, that he was separated from this world in the tiger year. Well, nothing more was thought of it until the tiger year came around again, and then the husband and father sickened and died. Superstitious as the Japanese are, the family and friends could not fail to be deeply impressed with this second death; and though the loss was gotten over in the same way as before, two tombstones belonging to one family, with the tiger year inscribed on both, were enough to make that year a fated one in that household. Nothing farther of interest occurred during that cycle. The widow, a woman of energy and directing power, carried on the silk business, and prosperity followed her plans until the dreaded and fatal tiger year again came along, with Janury, 1878. At New Year's, all through Japan business is suspended, and the people give themselves over to unrestrained merry-making and indulgence. But among the outwardly merry there are always some with heavy hearts, concealing a sorrow or dread, and, by concealing it, trying to deceive themselves into believing that it is gone forever.

"This Tango household also had the sake to treat their friends and callers: but within the three days set apart here for New Year's celebration, they met to talk together about the dread that they could not shake off. 'Whose turn is it to die this year?' was the question opened. What the talk was I do not know: but it resulted in this: The old lady, with the hopeless resignation that Buddhism often gives its followers, volunteered to consecrate herself to death, that the younger ones of the family might live on, as was fitting.

"When this was agreed to, though no doubt with earnest protestations of horror from all the rest, she determined to make a pilgrimage to the centre of idolatry, the province of Ise, visiting celebrated temples by the way, and scattering generous gifts to the gods, that thereby, with a clean heart, she might meet her fate. Attended by a single servant she stopped in Osaka about three months, and put up at the house of old friends, who, in the leadings of God, happened to be the lately baptized old man and his wife, whose gilt god-picture I sent you not long ago. That night, for the first time, she heard about the Christian religion from a believer. She tarried another night to hear, in amazement, her old friends talk about this way. That they had torn down their idol-shelves and discarded the old religions, that they dared openly to profess a way that she had been taught to dread, and

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that they seemed to be so full of delight in their new religion, these things led the old lady to say, on the third day: "The weather is raw, the roads are bad. If the servant wants to pilgrimage it through to Ise, all right; I will stay till his return and learn this way.'

She heard for a week, and gave a dollar to the church; two weeks, and she must buy dozens of parts of the Bible and other religious books to take back home as presents; another week, and I heard she had given a dollar to the girls' school, another to the church; and, I think, she gave still another towards supporting a Coolie whom the Christians had found dying some twenty miles from here and had put in their hospital. Another week, and it was arranged that, since she hardly dared go home and face all the questions that would multiply upon her, the old couple with whom she was staying would return with her, and help her tell the new, *old* story.

"They have been, and after five or six weeks have returned. They say that their story made a great commotion, but the *altered life* of the old lady seemed to make the deepest impression. From being an exacting, quick-tempered person, she is careful not to speak biting words; and besides the books, she has given away dollars upon dollars to the poor around her. More than that, she has arranged that one of the students from Kioto shall be her guest during a part of the summer vacation, to teach her and others more of the way of life; and when the fall comes, she will lead others who may believe to Osaka to request baptism.

"This is a poorly told story for one that has given us so much satisfaction. We trust this woman, self-condemned to die, has been elected to eternal life." —(*Missionary Herald.*)

TELEGRAPHIC NEWS.

Constantinople, October 17th: The Sultan has written a letter to the Ameer of Afghanistan urging him, as a good Mussulman, to come to an amicable arrangement with England as regards Cabul.—An amicable understanding has been arrived at between the Cretan insurgents and the Governor of the Island.

London, 19th: The result of the enquiry into the stoppage of the City of Glasgow Bank proves to be worse than the gloomiest of forebodings. The losses sustained by the Bank exceed the sum of six million pounds sterling, for all of which the shareholders are liable. It appears that a systematic course of deception has been carried on by the Directors, whose reports and weekly returns of bullion in the Bank have been falsified.

Berlin, 19th: The German Parliament has adopted the Bill for the suppression of Socialism.

London, 20th: In a speech made by Sir Stafford Northcote at Birmingham yesterday, he said that the material point in the policy of the Government was to preserve Turkey. The British Government was sanguine of being able to greatly better the government of the Asiatic provinces of Turkey, and by doing so would thus advance English interests in the East. He further said that England had always respected the objections raised by the Amir of Afghanistan to receive an English Mission at Kabul, but it was different when Russia was admitted to relations which were denied by the Amir to England. The nation, he said, might rely on being protected from affronts injurious to its honour and prestige in the East. Any measures that may now be taken will be to preserve our Indian frontier.

21st: The Directors, Manager, and Secretary of the City of Glasgow Bank have all been arrested in connection with the falsification of the accounts of this establishment.

[We find from Oliver and Boyd's Almanac for this year that at the beginning of 1878 the Directors of the Bank were: John Stewart, Robert Salmond, Lewis Potter, John Innes Wright, William Taylor, Henry Inglis, and R. S. Stronach. The last named Director, Mr. Stronach, was also Manager, but we believe he died some months ago. The Secretary's name was Charles S. Leresche.—ED. *B. Gazette.*]

Latest advices state that the Russian General Stolaitoff arrived at Tashkend on the 15th September with the Afghan Envoy from the Amir, and that the Minister of the Interior on the 22nd September started for Livadia, leaving the Afghan Envoy at Tashkend.

Vienna, 21st: In a speach made by the President of the Hungarian Council of Ministers, he said it was clear that henceforth Russia and some other Powers would be inimical to Austria.

London, 22nd: The Sultan has informed Sir Austin Layard (British Ambassador at Constantinople) that Turkey will never conclude an alliance with Russia. Colonel Stanley (Secretary for War) and Mr. W. H. Smith (First Lord of the Admiralty) have started for Cyprus. Consols yesterday dropped to 94.

Constantinople, 22nd: The Roumanians have formally delivered over Bessarabia to the Russians.—The Russians are advancing in great numbers to the southward of the Balkans.

Alexandria, 22nd: There has been a rupture in one of the dykes on the Damietta branch of the Nile, resulting in 80,000 acres being submerged, in addition to fifteen villages.

London, 23rd: In a second speech made by Sir Stafford Northcote (? at Birmingham) he laid great stress upon the lofty motives and aims which guided the policy of the Government, whose constant endeavours were to repress and limit any power which was a menace to the peace and freedom of Europe.—In a third speech, Sir Stafford said that Europe was not yet safe from a revival of the war, owing to the difficulty experienced in executing the treaty of peace.

Berlin, 23rd: The police are enforcing the new Socialist law in Germany, and have already closed four clubs and prohibited numerous prints.

London, 24th: A Cabinate Council has been summoned for the 26th instant (Saturday next).—Several members of the Russian Embassy are still at Cabul awaiting instructions. The *Golos*, writing on the Afghan Question, says that if England, instead of merely obtaining redress from the Ameer, should seek to establish herself at Cabul, Russia will vigorously interfere.—Messrs. James Morton and Co., of Glasgow have stopped payment with liabilities, which are chiefly in the City of Glasgow Bank, amounting to £2,500,000.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan*, 21st:

For Southampton.—Mrs R B Campbell and infant, Mr W Bird, Master W Hamilton, Mrs Lechmere and infant, Major H R and Mrs Faber, Mrs A F Turner and infant, Rev and Mrs Rowland, Mr and Mrs Osborne, Surg-Major Campbell, Mrs Wood, Mr Jackson, Mr J K Barnes, Capt G O Twiss, Lieut James S Sesson, Paymaster Jas E Stanton, and Mr and Mrs Hall and two children.

For Brindisi.—Mr Sharp, and Rev Mr Drake.

For Venice.—Mrs Lethbridge, child, and infant, Lieut and Mrs Brookfield, Monsr and Madame Bottier, Col P F and Miss Gardiner, Mr C H Icely, Mrs Mylne, and Mr J Knowles.

For Aden.—Allibhai Ismal and wife, and Mahomed Alli, son, and friend.

For Malta.—Col and Mrs Kincaid.

Per Str. *Columbia*, 19th:

For Naples.—Mr W Walton, Mrs Pitman, Miss Pitmon, and Miss Bevan.

For Liverpool.—Mrs W H Benton, and Mr Langford.

PASSENGERS ARRIVED.

Per Str. *Arabia*, 19th:

From Genoa.—Mrs Emilia Layer, Mrs Ginlia Fritz, Mrs Claude, Mrs Jennings and three children, Mr Lushington, Major T M McNeile, Major Alfred Sanderson, Mr and Mrs Gribble and child, Mr Fernandez, Mr and Mrs Smeaton, Mr and Mrs Hewett, Mr and Mrs Nedham, Mr and Mrs Fischer, and infant, Mr W Lamb, Mr Pauli, Madame Viviani, Mr Matthisson, Mr Max Mieg, Mr Gott Kuhule, Mr Knausenberger, Mr C Warth, Mr Richard Zabel, and Mr L E Mounier.

From Naples.—Father Schlegel.

Per P. and O. Str. *Kaiser-i-Hind*, 22nd:

From Southampton.—Mrs Duncan and infant, Mr and Mrs Evens, Mr and Mrs Hight, Miss Dacres, Mrs Melhuish and child, Maj Gen and Mrs Bright, son and three daughters, Capt A D Shettill, Dr Jackson, Capt and Mrs Twemlow and infant, Mr and Mrs G Tiel and five children, Miss Baker, Two Ladies, Mrs Addis, child and infant, Mr and Mrs Pickering, child and infant, Mr and Mrs Fox and child, Mr and Mrs Cuick, Captain J Bernard, Masters A and T John, Mr and Mrs Isbister and two children, Mrs Cearmarton, Rammell, Thomson, Arnott, M Higgs, Messrs J Lyons, W H Impey, A J Lyon, E L Cappel, H B Addis, H Harding, J H Baker, H L Pearse, D Bean, T Smeal, J H Swan, Burtwhistle, and R Bertrain.

From Brindisi.—Major Grant, Miss Grant, Major Wodehouse, M Sanquet, Major J K Henderson, Mr and Mrs Henderson, Capt Tritman, Col K Macdonald, Revd R Stothert, Revd W Van Twele, Major and Mrs Sewell, Lt-Col Montagu, Lieut Reid, Lt Keighly, Capt Bobday, Capt A Sanderson, Col Medley, Messrs J A Anderson, H Chase, Cole, H Fitze, C Gobert, J Kock, A Clarke, G McRae, W Thomson, F Boyle, J Melville, A Macmillan, and J Porter.

From Venice.—Major J D Maddon, Capt Hallett, Mrs Prendergast, Lieut-Col Prendergast, Messrs E J Porter, G J Meill, A V Lararces, D Gauntlet, C Tweedie, and A J Wilson.

From Suez.—Mr Fairfax, two mail officers, and two Sorters.

Domestic Occurrences.

BIRTHS.

BLANDFORD—October 15th, at Grant Road, the wife of E. Blandford of a son

NAWALKAR—October 24th, the wife of Revd. Ganpatrao R. Navalkar of a daughter.

DEATHS.

PASLEY—October 14th, at Nagpore, of typhoid fever Ada Maria, daughter of Mr and Mrs G. W. Pasley, aged 13 years and 17 days.

DURAND—October 16th, at Neemuch, Julia, the wife of Major A Durand, 10th Regiment N. I., aged 26 years.

KETCHEN—October 16th, at Ballacherrie, Kattywar, Jemima Lumsden Ritchie, wife af James Ketchen, Captain, 28th Regt. B. N. I.

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Ahmednuggur, Oct. 14 1878.

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